

# LUCIFER.



## THE LIGHT-BEARER.

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WHOLE NO. 1045

### IMPROVEMENT OF THE RACE.

[Reproduced from No. 1042, the double number, confiscated and destroyed by the U. S. Post Office at Chicago, Ill., by postal officials.]

It fell to me to open a debate recently, at a meeting of intelligent people. Whether they gathered anything from my words, I do not know; but I certainly brought away one lesson from their speeches and from their silences. I learned that our social system, which keeps us all enslaved, making our brains, muscles and emotions subservient to it, also contrives that the pretense of education which it gives to children, while it contains so much by-gone theology and useless superstition, shows nothing, even in outline, or the principles given to the world by modern thinkers. The principles worked out by Charles Darwin in biology are more important than any ever before enunciated, bearing as they do on every department of the science of human life. Yet there is scarcely a hint given by our still priest-ridden educationists of Darwin's work done half a century ago.

Thus when I, with somewhat Quixotic zeal, tried to set forth, in a ten-minute speech, the importance of human heredity, and its connection with social developments, it was clear I had quite miscalculated the "previous knowledge" (as trained teachers call it) of my hearers. In fact, I was trying not only to show forth the great lesson of the twentieth century, viz.: woman's freedom, already partially claimed in the readjustment of the marriage system insisted on by "the new woman," but I had also to suggest the lesson of the nineteenth century, viz.: what human evolution and its method implies.

Nothing would do for the audience but to return to the old battle-ground of socialism and individualism—a result which I could not wholly regret, for I am a socialist with all the warmth of my heart and all the coolness of my intellect; and it was very clear on which side were the young blood and the young brains.

But why do not the individualists see that while socialism must inevitably come this century to give us a reasonably good environment, the exponents of individualism should, above all things, occupy themselves with the subject of improved heredity, the necessary supplement to the improved environment aimed at by socialism?

The following was the little lecture I gave:

The question, "By what method can the human race be improved?" assumes three things: (1) That there is room for improvement, that we are not as healthy, as beautiful, as intelligent, and as wise as we would like to be, and as we should like our descendants to be; (2) that man can, by conscious effort, improve the race of man; and (3) that the race will not become extinct before there is time to improve it.

I think all intelligent and kindly people agree that improvement is wanted; and we shall not say with Dr. Boyle Roche that we do not see why we should do anything for posterity, since posterity has not done anything for us. And all are hopeful, with the exception, perhaps, of Mr. Benjamin Kidd, that the improvement can be effected by deliberate, conscious effort. At the danger of extinction, Malthusians may smile; yet it is certain that many of the best human strains do die out, and that the pure Anglo-Saxon breed in America is not now multiplying, and I think it is clear that a definite and recognized aspiration in a race to improve must include an aspiration to keep up its numbers to the full, if not to increase them.

Now to examine methods. A good proverb says: "He who

will know what will be must consider what hath been"; and though the history of the past will not show us all the history of the future, it always throws much light upon it.

There is no doubt that man has improved in faculties, in brain power and in adaptability, though he has not on the average reached such a good moral standard as that of most other animals, in social sympathy or chivalry toward his mate.

The doctrine of evolution shows us man's path of progress. Darwin taught us what nature's method was in this path of progress. The quick-witted and the deft were allowed to flourish and produce offspring; the stupid and the clumsy died early and left no offspring or few. Every individual was, so to speak, tested this way. This was nature's individualistic method of improving the race. I use the word philosophically; even the most socialistic of us must admit that this method, carried on for long ages, succeeded well. Darwin called this method "natural selection" and its result "the survival of the fittest."

But nature had also another method which now came in well. Something was lost when the individualistic method was supplemented by another, but much more was gained. Man became a highly socialized animal, and by his social faculties the power of his hands and brain were enormously multiplied as a collective animal. And now he learned how to exchange ideas by means of that miracle, human language. When language began, man first, so to speak, went to school. And he learned both good and bad. Among the bad things he learned were how to go to war, how to enslave his fellow-creatures, and how to enslave his mate. Among the good things were poetry, music and the visual arts, as well as all the early crafts.

There is a verse from a doggerel poem of the last century, which was intended in mockery of the first evolutionists; but it expresses the facts as well as they can be briefly put, so I quote it. It says of our apelike ancestors:

"An ape with opposable thumb and big brain,  
When the gift of the gab he had managed to gain,  
As the lord of creation established his reign,  
Which nobody can deny."

So here we have the two methods—the method of selected heredity, of rejection of unfit individuals; and the method of collectivism or education of the race.

Now, to cut a long story short, both these methods must go on. The method of selected heredity must go on at all costs; that is why the individualists say: "Let as many children be born as possible, and let the weakest go to the wall." A few humane philosophers oppose this, and say that we can substitute artificial selection for natural selection, and thus the best parents be selected for the race; but they do not explain how to carry this out.

These individualists and these humanists might have gone on disputing for ages to come, but they are interrupted by some remarkable disturbances and changes in the very facts they are discussing, and these facts we are all compelled to notice at the beginning of this twentieth century.

The disturbance has come from an unexpected quarter; it has come from man's enslaved mate.

Woman has declared herself in a very remarkable way. She has insisted on having some choice of her mate; that is, if he proves bad, she divorces him. And just as she refuses to be a slave mate, so she refuses to be a slave mother. She is re-



fusing to bear more than one or two children. These facts are most noticeable among women of Anglo-Saxon race in America; but these are the best women, and they are going to lead the rest of the world.

The paragraph originally occupying this space was held to be unmailable by the local censor at Chicago. In consequence this issue of Lucifer has been delayed eight days, awaiting decision at Washington, D. C., and still no decision received at this office.

This is the rational form of selection that will be substituted for natural selection. And it will bring about a greater revolution in human worth and power than the world has yet seen.

DORA FORSTER.

#### FROM BONNIE SCOTLAND.

"The Scottish Health Reformer and Advocate of Rational Living," Paisley, Scotland, for July, contains besides several very good articles on the "food" question, a contribution by Lady Florence Dixie that we should be glad to reproduce entire did our limited space permit. It is entitled "Health and Sex." A few paragraphs will show the animus of the article:

"What I wish to point out is this:—"

"Sex is Nature, and cannot, therefore, be evil.

"To treat it as such is malignant.

"Morality founded on falsehood must be evil.

"Let us, therefore, set up Truth for our God and our Guide.

"Truth needs no hiding. Whatever is true must be right and good.

"Let the truth be told, then, of the tragedy wrought in countless lives by the enforcement of the lie in morals.

"The first thing to do is to abolish the 'conspiracy of silence.' Its effects are cruel and torture both sexes, but infinitely more so the woman than the man. Ignorance of sexual matters in the former is a grave crime. The ignorance of 'virtue' is the most unhappy condition to which a girl can be reduced, for it means her life-long enslavement and the sorrow of many as a consequence.

"Hitherto, two factors have made the amative and the reproductive functions inseparable. These factors have been, first, Ignorance; and second, Dogmatic religious tyranny, founded on the first-named, plus Selfishness. Moral Law has enforced same, and its recognition has been the martyrdom of man.

"Now, I maintain that truly civilized and enlightened human beings must rise above the brute. The passion of a great love is enthusiasm, and not a desire for reams of children. Can a man really love a woman who would condemn her to a constant state of child-bearing? Is it possible for a woman to breed such children, as I would see bred, who allows a man to treat her in such fashion? Those who cry 'Aye' have not soared above the brute. To them woman is the rib of Hebraic falsehood, the article fabricated for man. She is not his equal, his companion, his lover, his friend. She is his servant, his drudge, his slave.

"Two lovers meet. Must these never come together because their means do not enable them to rear 'a family'? Must they ever remain apart because Marriage enjoins reproduction? Must a woman always marry 'for means,' and give in exchange her 'freedom'? Is union of the sexes to continue a 'barter and sale' transaction without an end? Fervently I say it, God Forbid!

The closing paragraph is in these words:

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LUCIFER's editor sincerely thanks Lady Florence Dixie for writing, and the publisher of "The Scottish Health Reformer" for printing these references to LUCIFER and its work. M. H.

#### AMONG THE MAGAZINES.

J. Henniker Heaton, a member of the British Parliament, has the first place in the Arena for August. His subject is the "European Parcels Post." Near the outset of his article Mr. Heaton says:

"The reason why the progressive republic is so far behind Europe in this respect was made clear to me in a conversation with my friend the Hon. John Wanamaker, for some years Postmaster General of the United States. After hearing me dilate on the incalculable convenience and stimulus to trade of a parcels-post and the unrivalled excellence of the organization available, ramifying into every village, he spoke to this effect:

"All this is true, but there are four insuperable obstacles to the establishment of the parcels post in our country. The first is the ——— Express Company; the second is the ——— Express Company; the third is the ——— Express Company; the fourth is the ——— Express Company."

Mr. Heaton explained that he does not give the names of the four express companies mentioned by Mr. Wanamaker, "first, because it might be resented, and second, because I forget them."

The second article in the Arena for this month is entitled the "Economic Struggle in Colorado," and is written by Hon. J. Warner Mills, of Denver. This is the second paper of the series, the first appeared in the July No., and is to be followed by others from the same writer. No one, perhaps, is better equipped for the work of telling the American public the almost incredible story of what has transpired in the central mountain state of the Federal Union within the past quarter of a century than is the writer of this series of papers. That people calling themselves civilized and in time of peace could commit the atrocities related by Mr. Mills, and that the officials charged with the duty of arresting and bringing to justice the perpetrators of outrages against the persons and property of unoffending citizens, could be so deaf to the appeals of the victims of these outrages would scarce be believed if it did not come from sources entirely above suspicion.

Among the articles of special interest to Lucifer readers is one on the "Divorce Question" by Ernest Dale Owen, a well known Chicago lawyer, "a son of Robert Dale Owen, the eminent philosopher, and grandson of Robert Owen the great cooperator and social reformer," to quote the words of the editor.

To show how nearly in line with LUCIFER's leading contributors is this Chicago lawyer of the honored name, Owen, we here-with insert a characteristic paragraph or two:

"In most of the states of the Union the law is based on sociological expediency rather than on ecclesiastical considerations. The general elevation and welfare of humanity, untrammelled by any authoritative text, is the usual basis of legislation. The one consideration, however, to which it would seem every other should yield the supreme place—the conditions under which the race should be procreated—seems to be the remotest to enter into the current contemplation of the subject. The results on children already born receive measurable attention. But that problem of infinite importance—under what conditions shall the race be born—seems little, if at all, to enter into ecclesiastical or legislative determination.

"Yet it needs only to be stated that men and women reflect effectively upon their offspring their own harmonious or inharmonious reciprocities. A child whose prenatal development is couched in harmonious influences must be born better than the one whose formative period is spent in a bed of burra. It does not require argument to establish that the reciprocal influences of a husband and wife must of necessity dominate and give direction to such development.

"This consideration, then, should obviously be given the very first place in the problem of binding men and women together, or of separating them, by authority of law—there is none more important for the welfare and elevation of humanity. This consideration, too, can not be limited to the coarser and more truculent cases of marital wrongs, but must be extended to those subtler and more intricate animosities that daily pour gall into the soul by drops."

Italics are ours. Thus it is seen that Mr. Owen agrees most emphatically with Lucifer's central contention, namely, that the effect of marriage and divorce laws upon the unborn is of greater moment, incomparably of greater importance, than is their effect upon the parents themselves.

The August Arena is a mine of wealth to every independent thinker, as is almost every other number of the magazine founded and now again edited by B. O. Flower, one of the most eminent of present day journalists. So sure are we that Lucifer's readers

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will be pleased and benefited by becoming regular readers of the Arena that we hereby venture to offer the following clubbing rate, though no arrangement has been made of late years with the publisher of the Arena:

Lucifer, fortnightly, one year, to old or new subscribers, \$1.00.  
Arena, monthly, one year, regular price, \$2.50.

Both to one address one year, \$2.75.

This offer holds good for one month only, unless renewed.

★ ★ ★

"The Truth Seeker," Bradford, England, J. W. Gott, editor, is now issued quarterly, instead of monthly, as formerly. The July, August and September number has many features of interest. Among these is the program of the "International Free-thought Congress," to be held in Paris Sept. 4th, 5th, 6th and 7th, 1905. The General Secretary's office of the Congress is 63 Rue Claude-Bernard, Paris.

There is also some account of the "British Secular League" and an interesting letter on "Out-Door Apostles" by its aged president, George Jacob Holyoke.

Among selections we thankfully note a report of trial of M. Harman in the Federal Court, Chicago, in June last, with picture of the defendant in the case; also Dora Forster's "Improvement of the Race," with advertisement of her booklet, "Sex Radicalism," which booklet is offered to the British public, together with a three months' trial subscription to Lucifer, for two shillings, six pence.

The "Truth Seeker" is now in its eleventh year of publication. In answer to an inquiry the editor says: "In spite of all boycotting on the part of the largest wholesale news-agents, we have forced the circulation per issue to nearly 9,000 copies. It now more than pays expenses. Our 'Sustentation Fund' is closed, and we are wearing a very broad smile." May your success continue to increase, Brother Gott!

Lucifer and the Bradford Truth Seeker are now offered one year for one dollar and ten cents, to all new subscribers to Lucifer and to prompt renewals. This offer to last for three months only, unless renewed.

If any subscribers to the English Truth Seeker through our office have failed to receive their papers they should notify us at once. Sample copies of the Truth Seeker, 5 cts. each.

#### WHAT SOME OF OUR BRITISH COUSINS THINK OF US.

"The Freethinker," London, England, G. W. Foote editor, while defending Robert G. Ingersoll and Thomas Paine against their English critics, in his issue of July 2 has this to say in reference to our "obscenity" laws:

"Nothing could be meaner, nothing could be more contemptible, than prosecuting the publishers of unpopular opinions for obscenity. It is a cowardly appeal to popular prejudice and passion. A book is only obscene when its object is to excite lust; and such things are always as dear as they are worthless. A book which discusses marriage, or sexual problems, or the population question, is not obscene; and getting twelve ill-educated, thoughtless men in a jury-box to say that it is does not make it so. There cannot be an obscene opinion. The very idea is absurd. The obscenity must be in the language or the treatment. And this leads us back to our original definition. A writer is only obscene when his object is obviously to excite lust and promote depravity. But here again, the words lust and depravity must be understood in their common signification. Words must not be turned and twisted by the hand of malice, under the eyes of bigotry, so as to manufacture what is called constructive crime. This is persecution masquerading as justice, and is one of the vilest crimes to which a court of law can lend its sanction."

Continuing the same subject in the issue of July 16, Mr. Foote quotes from the "Review of Reviews," London, a strongly worded paragraph in which the editor, W. T. Stead, gives his opinion of the American Postal Censorship laws:

"The American law authorizing a postoffice official to decide what is and what is not obscene literature places an arbitrary authority in the hand of an unknown censor which would not be tolerated for a moment in Great Britain. The Comstock law, as it is called, is so obviously capable of abuse that from time to time men who hold the faith which Milton held in the liberty of the press have protested against such absolute power being lodged in the hands of any official. If, at this moment, this unknown bureaucrat were to decide that the Song of Solomon and Shakespeare's poems were obscene, anyone who sent a copy of the Bible or Shakespeare through the post would be liable to be sent to gaol on the charge of using the mails for circulating obscene literature. In a recent case which led to the tragic death of a friend of my own the judge expressly refused to listen to any evidence as to the morality of the book in question. When the postoffice, he ruled, had decided that any

publication was obscene, the function of the Court was limited to ascertaining whether or not an attempt had been made to send that book through the mails. This law arms a postoffice official with absolute power to place whatever publication he pleases on a far more terrible *Index Expurgatorius* than that of Rome. Its existence in a free country is a temporary anomaly and an intolerable anachronism."

The "friend of my own," referred to by Mr. Stead was, without doubt none other than Ida C. Craddock, who had worked for some time in the office of the "Review of Reviews," and who afterward was prosecuted and literally "hounded" to death by the man who enjoys the distinction of giving form and name to the American Postal Inquisition.

Referring to Mr. Stead's utterance, Mr. Foote says, "The Comstock laws and their operation illustrate what Whitman called the endless audacity of elected persons. He might have said appointed persons, too. The moment you give a man power over his fellows he proceeds, in ninety-nine cases out of a hundred, to exercise it illegitimately."

Much more to the same effect, did space permit, could be quoted to show what intelligent Englishmen think of our postal censorship.

M. H.

#### ON "THOUGHTS OF A FOOL."

"The fool thinketh himself to be wise, but the wise man knoweth himself to be a fool." A good exemplification of this proverb is "Thoughts of a Fool," by "Evelyn Gladys" (E. P. Rosenthal & Co., Chicago and London), the fact of the knowing being the determining factor in this case. The author is an iconoclast, but as to economic evils there are evidence here and there of a dim perception of a remedy. But it is dim, as might be expected of an author who indiscriminately couples the names of Henry George and John Alexander Dowle, thus: "There be socialists, anarchists, disciples of Henry George, of John Alexander Dowle, and of Ella Wheeler Wilcox, who have prescriptions warranted to transplant one from Rag Alley to the desirable side of Easy Street." Against this loose statement, however, we have in another chapter the following: "There is not a land title in all this world that is free from taint of force and fraud. For no one can claim title from the Maker, and there is no other valid title to ownership, and they who defend land titles are accessory to fraud." This is a stern indictment, though writ by a fool.

The author is no admirer of eleemosynary institutions of any kind. Under existing monopolistic conditions they only serve in their ultimate effect to draw the economic lines tighter. And capital punishment is justly condemned on the ground that killing by legal process is more reprehensible than in anger, because deliberate. Satire, irony and humor abound throughout, and aside from antagonism to conventionalities, such, for example, as those declaratory of marriage, which, even if warranted would seem trivial in comparison with real evils, the book cannot fail to furnish entertainment.—Josiah Edson, in The Public (Chicago).

#### SUGGESTIONS TO CORRESPONDENTS.

In sending in names of new subscribers please state (1) if money for same is paid by said subscriber, or (2) is paid by remitter with knowledge and consent, or (3) without knowledge or consent of new subscriber. In the latter case, we want to write and ask if the person wishes to receive paper, so by having the information at first a great deal of labor is saved.

Those who do not wish to see their letters or names in LUCIFER should write "Not for publication" on each letter; for, while the majority do not object to their letters or extracts therefrom being used, a few do; and it would entail too much unnecessary labor to write to each for permission to make such use of their words.

#### BAS RELIEF MEDALLIONS OF MOSES HARMAN.

Bas relief medallions of the bust of Moses Harman, size 9 by 14 inches (oval), the work of La Verne F. Wheeler, a well-known Chicago artist, can be had at the following prices: Plain white, \$1; old ivory, \$1.50; plain bronze, \$2; Etruscan bronze, \$2.50. Thirty-five cents additional for boxing and shipping. The proceeds of sales, after deducting bare cost, are to be devoted to the defense of LUCIFER's editor. Send orders to La Verne F. Wheeler, 3323 Michigan Avenue, Chicago, Ill.

It is failures, not successes, that breed success.—Louis F. Post.





MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

CONGRESS SHALL MAKE NO LAW RESPECTING AN ESTABLISHMENT OF RELIGION, OR PROHIBITING THE FREE EXERCISE THEREOF; OR ABRIDGING THE FREEDOM OF SPEECH, OR OF THE PRESS; OR THE RIGHT OF THE PEOPLE PEACEABLY TO ASSEMBLE, AND TO PETITION THE GOVERNMENT FOR A REDRESS OF GRIEVANCES.—First Amendment to the Constitution of the United States.

WATCH-DOGS AND THEIR MASTERS.

A well known banker in Kansas, now deceased, said in an essay read before a "Bankers' Association" that the banker's first and chief duty is that of a *watch-dog*—to guard the money of depositors.

What, then, let us ask, is *money*, that its care should place a man on a level with a quadruped beast?

Answer: Money is the *representative of property*.

And what is "property."

Hard to define; but an idea of its importance may be gained by reference to what was said of it by the founders of the American government.

"Property," said Rutledge, a member of the "constitutional convention of 1787—, "property is the principal object of society." This statement he repeated more than once during the debate as to whether any legislative body was needed other than the "house of representatives"—"house of deputies," as it is called in France. It was feared by Rutledge and many others that a body of men elected directly by the people, representing the great mass of the people, the "common herd," would not be sufficiently careful of the interests of the *rich*—the owners of land, of slaves and other chattels.

Another member of the same convention named King, said, "Property is the primary object of society, and in fixing a ratio, ought not to be excluded from the estimate."

Another member, named Butler, is on record as saying: "Property is the only just measure of representation." That is to say, manhood rights, human rights count for nothing in the balance against property.

The historian Bancroft, in describing the discussion over the division of powers of the general government, says—page 258:

"Madison revived his suggestion of a representation of free inhabitants in the popular branch; of the whole number, including slaves, in the senate; which as the special guardian of property, would rightly be the protector of property in slaves."

This same Madison, the successor of Thomas Jefferson in the presidential chair, was and is commonly called the "father of the Constitution of the United States." George Washington,

commonly called the "father of his country," was another very influential member of the convention of 1787, and was considered the richest man in America at that time—his wealth consisting mainly of land and slaves.

Such being the influences predominant in the convention that framed the constitution of the United States, is there anything strange to be seen in the fact that the chief characteristic of the "Upper House" of Congress to-day should be that it is composed of millionaire bankers and of those for whom these bankers stand as "watch dogs"?

The Senate, being the "special guardian of property"—in the opinion of James Madison, it is but natural that those who own or control much property should argue that the best and safest men to elect as members of that body will be those who have large property interests of their own.

Moreover, do we not discover just here—in the fact that the founders of our government considered "property the chief object of society," do we not find here the explanation of that other notorious fact that a rich man, and especially a rich officeholder, *can scarcely ever be punished for crime?*

Is not the fact that material wealth—of which "the dollar" is the personification—is the thing held most sacred by Americans, sufficient explanation why Theodore Roosevelt so promptly *whitewashed* Paul Morton when the evidence—as brought out by Messrs. Harmon and Judson—was overwhelmingly patent that Morton had used his power as traffic manager of the Santa Fe company to swindle the patrons of that road out of hundreds of thousands of dollars? Roosevelt and Moody were willing that "proceedings should be brought against the corporation," but would not allow Morton to be brought to trial to answer charges that if proved in court might send him to the penitentiary.

"By their fruits ye shall know them." "Actions speak louder than words."

Like the banker, President Roosevelt is supposed to be a "watch-dog." He was elected to guard the interests of the people, the voters, who elected him. Ever since his election and before, he has made large professions of fidelity to the trust reposed in him by the people. How have those professions, those promises been fulfilled?

And is not this fact, the fact that property is the chief concern of society, sufficient reason why the newspapers and the general public treat so tenderly, so leniently the gigantic robberies of the policy-holders in the Equitable Insurance company by the managers? one of whom is a millionaire Senator of the United States?

M. HARMAN.

GOING BACKWARD.

Free Speech and Free Press are equivalent propositions. They are Siamese twins and cannot be separated. The denial of one is the denial of the other. Nearly one hundred years ago Frances Wright began reform agitation by speaking and printing, and for many years lectured throughout this country in advocacy of precisely the same principles of human liberty for which LUCIFER is now contending.

She met with malignant opposition, of course, and was called an infidel, a freeloader, and "an enemy to the sacred institution of marriage," but as the church had not then assumed control of the government, she was not sent to prison or even fined or prosecuted in the courts for the expression of her opinions.

In "The Truth Seeker" of July 29 someone gives a sketch of her life from which we copy the following editorial that appeared in "The Democratic Gazette," of York, Pa., on August 13, 1836. The narrow minded and over-zealous officials who go far beyond the letter and purpose of the law in "malicious prosecution" and persecution of LUCIFER, are advised to read these broad-minded utterances of long ago:

"FRANCES WRIGHT.

"This lady delivered a lecture in the court house on Saturday evening, the first of a series, which gave general satisfaction to a large audience. But an attempt was made, in the name of morality and religion by some who neither care for one or practice the other, to disgrace our borough by getting up a mob. We are proud to say, however, that the attempt was abortive.

"Our citizens hold too highly the right of freedom of speech enjoyed by every American to aid in destroying that valuable franchise. They remembered also that while the speaker had the right to freely express her sentiments, they were not compelled to hear her. If they did not approve these sentiments they had a right, as unquestionable as hers, to discountenance her



doctrines by staying away from the place appointed for the lecture.

"We are not sufficiently acquainted with the moral sentiments and principles of Mrs. Wright to advocate or condemn them, but we are sufficiently acquainted with the privileges and the rights guaranteed by our Constitution to every human being who can say, 'I am an American citizen,' to know that none can forcibly prevent her from advocating her principles—whatever be their nature or tendency—without violating a right for which, as much as for any other, our fathers shed their blood in the struggle which led to the birth of our Republic."

If the editor of the "Democratic Gazette" were to return to mortal life to-day, he would doubtless be much pained to note that the rights and privileges guaranteed by the American constitution have been nullified by acts of Congress known as the Comstock postal laws. M. H.

#### THE CENSORS WILL "GIT" HIM "EF HE DON'T WATCH OUT."

Under the caption "Would Rear Children as Plants, Gaining Perfection—California Scientist Advances Theory That What is Possible With Weeds Can Be Done With Human Beings," the dailies of the 31st ult. published the following dispatch from Los Angeles, Cal.:

"Luther Burbank, the famous California horticulturist, declares that the great object of his life is to apply to the training of children those scientific ideas which he has so successfully employed in working transformations in plant life. Mr. Burbank maintains that plants, weeds, and trees are responsive to a few influences in their environment, but that children are infinitely more responsive and the failure to realize the spiritual elements in the environing conditions of children has been the fatal mistake in dealing with them. 'Barnado in London has demonstrated that infinitely more can be done with children than with weeds and plants,' said Professor Burbank today. 'When this is realized and scientific principles are applied to the training of children, then humanity will enter upon a new stage of existence.'"

Now, as it is manifestly more nearly impossible to ignore sex in the production of children than in the production of plants without seeds—for the latter can be done, while so far it has not been demonstrated that an amputated human arm or leg, properly planted, will grow into a child—Mr. Burbank has entered on dangerous ground, and should be given a friendly warning. The newspapers have given wide publicity to his discoveries in relation to plant life; but should he make equally important investigations, experiments and discoveries in the realm of human life and its reproduction, it would be necessary for him to keep the results of such investigations and discoveries to himself, else he would risk confiscation and destruction of publications describing them. L. H.

#### LUCIFER'S HELPERS.

Mabel Hopkinson, 50c; Dr. H. Tropp, \$1; Elsie C. Willcox, 18c; M. L. Studebaker, \$1.25; A. Friend, \$1; Chas. Pschirer, 50c; F. E. Leonard, \$1.50; Henry Schultz, 25c; Maggie Dimmick, \$2; Julia A. Filger, 30c; Mr. and Mrs. L. M. Holmes, 70c; J. C. Slafter, \$5; E. M. Dewey, \$2; W. H. Wilgus, 10c; C. N. Green, \$1; T. C. Deuel, \$1; Jeanne Yersin, \$1; Olive M. Le Barre, \$1; R. N. Douglas, \$1.75; Anna Wise, \$1.50; A friend in St. Louis, \$10; Mrs. E. Eames, 50c; Dr. J. R. Price, \$1; J. Harman, \$2; A. G. Lingberg, \$1; Thirza Rathbun, 25c; E. Arnaud, \$10; W. C. James, \$10; Henry M. and Annie E. K. Parkhurst, 15 copies "Diana," 25c each; E. Jabrow, 50c; Otto and Amy E. Heuple, \$5; M. Cole, 25c; O. H. Stone, \$2; Albert Wickman, \$1.50; W. W. Miller, \$1; John Knott, \$1; Mattie D. Haworth, \$1; Lucinda B. Chandler, \$1; M. M. R., \$2.50; S. R. Shepherd, \$1; Albert Monlin, 25c; Earnelle Daniel, 25c; Robert Netzske, 50c; T. F. Meade, 50c; Theodore Debs, \$2; M. A. Cohn, \$5; John Cairns, \$1; Laura J. Langston, 25c; Leo Kopzinski, \$2; Amy Odell, 34c; E. J. Sayre, \$1; J. Flavius Van Voorhees, \$2.50; P. R. Skinner, \$10; Geo. G. Denison, \$1; A. I. Task, 50c; Fred Schulder, 20c; Belle Chaapel, \$1; Flora W. Fox, \$1; Henry C. Roberts, \$1.25; H. Henn, \$1.27; A. H. Frank, \$1; Ed. Wiborg, 50c; M. C. Powers, \$1; Mrs. M. McCaslin, 12c; Douglas Printing Co., \$1.50; B. F. Cheney, 50c; C. E. Olson, \$1; J. H. Hamlin, \$1; Maack, \$1.

If marriage were, as it ought to be, a fair and honorable partnership, the wife's voice in all that relates to production of offspring would be unquestionably predominant.—Dr. Alice Drysdale-Vickery.

#### VARIOUS VOICES.

Full name and address of writers in this department can generally be obtained on application to the editor.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Ernest Winne, N. Y.—Enclosed please find \$1, subscription to LUCIFER. I can't afford it now, but from the reports I hear the cause of Truth and Love and Liberty needs it even more than I do.

Maggie Dimmick, Kansas—I expect to take LUCIFER as long as I can "dig up" the cash, no matter how much the price is. Enclosed find a few names and \$2 to pay for sample copies to each.

Mrs. Nettie Pitcher, South Dakota—My sympathy will always be with LUCIFER and all who are suffering so much for this grand cause. Enclosed is \$1 to credit on my subscription. With hopes for a brighter future, I am your friend.

Leonard D. Abbott, New York—I have read LUCIFER for years, and think it a thousand times worth while. I have not always agreed with its articles, but I have always been interested in them. The recent action of the postoffice officials is outrageous. I send a year's subscription at this critical time.

J. C. Barnes, Indianapolis, Ind.—I hereby enclose \$1 for subscription to LUCIFER, and am sorry that poverty prevents me from doing more for you. Your arrest was the most diabolical outrage on rights I ever heard of. Long may you live to carry on your good work, for the grandest cause of the ages, and of which you are the ablest exponent.

W. C. James, Los Angeles, Cal.—I enclose \$10 toward defraying expenses in your defense of right to print and distribute through the United States mails your thought. I believe every man should have that right, if any one man has that right; hence I send the ten dollars. With best wishes for yourself and family I remain fraternally yours.

C. S. H., Roanoke, Ind.—Am sorry to see you having so much trouble with the postal authorities. My heart and soul are in sympathy with you, for I sincerely believe in the ideas taught by yourself in LUCIFER, and though I am poor and can hardly do so will to-day send you another dollar to be used where and for what it may be most needed. With best wishes, as ever your friend.

A. E. C., Chicago—I want to thank you for your attention to my unknown friend's order to send your very interesting LUCIFER to me. I shall be delighted to receive it each week, so please continue to send it. I have been very interested in the few issues I have seen, and, Mr. Harman, in yourself as well. Next time I see you will want to shake hands with you and wish you success through your present difficulty.

Lizzie M. Holmes, La Veta, Colo.—I am more sorry than I can express for your trouble. But I know if it must come you will bear it, and be happier than those who put you there. You have hosts of friends on the outside, and the consciousness of their respect and esteem will give you strength. I wish I was able to send you lots of money; but I will send this little now and send more as I can. Yours with affection and sympathy.

Amy L. Heuple, Glades R. D., Hot Springs, Ark.—Our consciences have been troubling us since we last wrote that we might have sent a little more to help you, so I enclose this \$5 to set us more at our ease. Please credit to Otto C. and Amy L. Heuple. We both send with it all the sympathy you deserve, if that were possible, and the contribution should be larger if we felt we could anyway spare it. All we want is one of your photographs, so we may have something as a constant reminder. LUCIFER No. 1043 received—that is, the later issue. As "Tokology" was my constant guide with my first baby, and I believe a very real help, I can't imagine what can possess the authorities to object to any portion of it, but, of course, there is no accounting for their actions,



except that they are fighting the cause you advocate. That stands out so clearly now that everyone must see it. I hope the appeal may be successful, but at present the only hope I see is in the fact that you must be believed to be a power or they would not persecute you. More power to you, and may the prosecution bring the cause before more and more powerful people.

Annie E. K. Parkhurst, Brooklyn, N. Y.—I have just wrapped, ready for sending to you, fifteen copies of "Diana." They are our contribution to you and LUCIFER. It's no use to try to express what I feel about this last outrage. Words will not do it. To think of you in prison again is too much. Know that we are with you in sentiment and sympathy as of yore, though circumstances (ill health, etc.) compel silence when we would prefer to speak.

Dr. M. A. Cohn, Brooklyn, N. Y.—Please find enclosed \$5 towards your trial fund. My heart goes out in sympathy with you in your present hour of distress. Let the tyrants of this "free" country go ahead with their bloody persecutions. Their time is fast coming; the people are awaking to their rights and liberties. You are fighting a glorious battle. Persevere, and your name will live in history when the name of those who are hunting you down will be dead and forgotten.

Ernest Howard Crosby, Rhinebeck, N. Y.—The reason that I have never shown any enthusiasm for your cause is that, while I know your sincerity and admire your spirit of self-sacrifice, I am not attracted by the discussion of sex questions. I am, however, altogether opposed to the exercise of censorship of any kind by the postoffice. I do not think that the express companies have any such powers, and I see no reason for conferring them upon the postal authorities. I enclose \$5 as a modest contribution to this fight, which you may apply to subscriptions or in any other way.

Sarah Stone Rockhill, Ohio—Great was my surprise to find my article had gotten LUCIFER into more trouble. I see now in what a dangerous position you are placed, to even express an honest thought on the subject of sex reform. Yes, it seems they, the postal censors, are bound to destroy LUCIFER, and what can I do to prevent it? I fear, very little. When your letter and paper came I was too ill to even read, and now I write from a sick-bed, but I hope to get better. I will inclose my subscription. I shall want to see the paper while it lives, or I live. My whole being thrills with the enormity of the indignity to which you were and are compelled to submit. Wish I could have both of the suppressed papers.

T. J. Bowles, M. D., Muncie, Ind.—Your persecution and prosecution for the high crime of trying to enlighten your fellowmen on the most important of all subjects is infamous beyond all expression, but this outrage against you, and this assault against all the friends of freedom, gives assurance, a pledge and a promise that a better future is in sight, because all history proves that the adoption of desperate measures to fetter freedom is always a forerunner of emancipation. To undo the wrongs and injustices that have been fastened upon mankind by centuries of time and crime is a herculean undertaking, but we can all rejoice in the certain knowledge that reason and justice will finally overthrow ignorance and superstition. Hoping the higher court will reverse the findings of the lower, I am-yours always.

F. W. Frankland, New Zealand—Dear Mrs. Harman: I have just received a type-written circular from the Free Speech League, in which I am informed that your dear and honored father has had proceedings taken against him (contrary, in my opinion, to the Constitution of the United States) for his action in a propaganda which all people of broad philosophic culture know to be of supreme importance to the public welfare. My wife and I, as citizens of the United States, feel so strongly on what we regard as a violation of the liberty guaranteed under the American flag, that we have sent to Dr. E. B. Foote, Jr., of 120 Lexington Avenue, New York City, a check for \$20 for the Defense Fund which we understand from his circular he is collecting on behalf of the Free Speech League. Had we not recently sustained very heavy financial losses, we should have sent much more. To say nothing of our personal admiration for your heroic father, it makes our blood boil that the liberty of citizenship should be capable of being infringed for the philosophical ex-

pression of opinion. Let your father's opponents bring arguments against his theories. If the latter are as erroneous as his opponents assert, it must be very easy to controvert them by logic and reasoning; but that the expression of philosophical opinion should entail legal proceedings is a situation more savoring of Russia than of the republic founded by Washington and Jefferson. Yours for the Freedom won by the Fathers.

Theodore Debs, Terre Haute, Ind.—Inclosed please find \$2 for your defense fund, or as you may prefer to apply it. The lovers of freedom throughout the country should rally to your support, and if you are to serve another sentence for having the mental integrity and moral courage to tell the truth, then the highest court which can be reached should be compelled to go on record in pronouncing it. In this system of graft and corruption the chief concern of the powers that be is to silence honest men, but in putting the gag upon you they are opening the eyes of many, so that, while you personally suffer, you have the satisfaction of knowing that you are the instrument through which the light reaches the people. I need not say that Brother Eugene and I are with you in heart and soul. Stand your ground. You are making history.

Thos. J. Griffiths, Secretary-Treasurer Trades and Labor Congress of Canada, Montreal—I certainly think the action of the postal authorities is futile to check progress of thought along sex lines, or any other line of thought, for that matter. At the same time I feel deeply pained that you should be made to suffer at your time of life. Put me down for a year's subscription, to which I enclose payment.

It is idle to attempt to ignore the great influence of sex relations upon the individual and society, and no barrier should be allowed to interfere with openly expressed thought on this phase of social relation, the discussion of which is of as great importance as that of bread or social equality. I trust you will be relieved of the pain of enclosure in their prison walls. I greet you with tender thought and all good wishes.

T. M. Watson, Whitewater, Wis.—Yours, notifying me that a good friend had paid my subscription to LUCIFER, is before me, and now as I think how that good friend of yours as well as of myself has from time to time handed me a copy of LUCIFER which is always full of good thought-arousing ideas, a keen sense of self-reproval comes over me for having neglected to subscribe for it. But now, Brother Harman, I will be another good friend of yours by becoming a permanent subscriber, and also occasionally, as I can afford it, and I can, contribute a little of the "sinews of war" to help you keep your strong grip as you wield your cudgel of truth to demolish error. Yes, brother, count me as a permanent subscriber, also please remember that every month during the next four I will do just what I wish every subscriber would do. That is, send you a 25 cent piece which, I believe, would in a way help you to endure all the more hopefully, the cruel persecution that is being perpetrated upon you. The power of truth ever surging in the human breast will persistently demand expression until it effectually vanquishes error.

Emanuel Quivers, Stockton, Cal.—In your troubles, in our troubles, you have my sincerest sympathy. The United States government has unconstitutionally arrogated to itself the monopoly of carrying the mails, and to fulfil its mission as carrier the right exists in the citizen to demand it carry all mail matter. The matter of the destruction of mail matter or diverting it from its plainly addressed destination is clearly arbitrary, and is a proceeding which, if persisted in, will destroy that monopoly. No man on earth, civilized or uncivilized, has any right to tell me what I shall or shall not read. According to the Declaration of Independence all men have the right to decide, each for himself what is for his pursuit of happiness. The childish pretext of the bad effect upon me of copies of Lucifer—paid for in advance to be delivered by the postoffice department—cannot be acquiesced in. If the argument were good, then the mind of the censor is already corrupted in going over the papers to see if they contain corrupting ideas. This is vicarious atonement, an idea extremely repulsive to me, and against the First Amendment to the Constitution of the United States (the establishment of religion). This matter is unquestionably the most important ever before the people in the United States. It is vastly more important than the question decided by the civil war. It behooves



every citizen of the United States to register his earnest protest against this procedure. If a man has a right to decide what I shall read, he has the same right to decide what I shall eat, drink or wear. He has a right to dictate to me what I shall think. He practically does this when he abridges my education by eliminating my mail matter. Oh, what a farce it all is.

The people of the United States did not prosecute you, or give their consent for you to be prosecuted. Did the people of the United States but know of the details of this matter, a howl of protest would go up as strong as that now going up in Russia. The only trouble with us is to get the ear of the people of the United States.

Frank D. Blue, Kokomo, Ind.—It seems the limit to hold up LUCIFER for printing extracts from "Tokology." If "Tokology" is condemned as indecent, it is hard to say where they intend to try to put us back to—I presume the sixteenth century is about their style, and we may soon expect a revival of the burning of witches. In the end we shall win, of course, but I fear the suffering of the victims must be great. I shall print an account of the matter in Vaccination and do what little I can to assist in the preservation of the right to tell the truth, in print, even of so unpopular a thing as the human race. I really cannot find language strong enough to condemn the actions of our officials, but I am now as always strictly opposed to anyone acting as censor upon my acts or my desires in the way of information. I am as capable of judging as they possibly can be, and as moral as they dare be any time, and I need no one to stand guard over my reading matter. I trust you may yet find some way to escape the extreme measure of their hostility, as I fear the result upon your health, even upon your life itself. Wishing you to be of good cheer, for time makes all things equal, I beg to remain, yours faithfully.

Lucinda B. Chandler, Boston, Mass.—This morning's mail brought me a copy of No. 1043 of LUCIFER, with letter from Sister Juliet Severance. After reading these I took myself to the refrigerator for a drink of cold water, hoping to prevent a segregation of the atoms of my physical form as result of the tumultuous agitation of my inmost being. To realize the monstrous injustice of the administration of laws and courts, the so-called bulwark of freedom and protectors of the people, is too great a strain on my sympathies and mastery of emotion. And the humiliation of it! The claim and boast of freedom, and the flagrant suppression of it! Oh that I had the material means, I would devote it to the agitation in legislature and Congress, on platform and in print, for free press and free speech on the supreme question of a free motherhood. Yes, it would overturn the social (dis-) order of our time. I have faith that some time before a century hence, the foundation for a more perfect humanity will be laid in an intelligent and free motherhood, demonstrating the power of mind and freedom over the product of a real sex union in love and harmony.

Regretting I cannot make it \$100, I send \$1. Yours in sympathy and esteem.

Voltaire de Cleyre, Philadelphia, Pa.—I have read with indignation of these incessant persecutions of you, and I wished I had my voice and strength at least to speak against it, but I can talk very little, even in private conversation. All I can do is to admire you more even than in the old Kansas days, and tell you how sorry I am that poor half-corpsé as I am, I can't help.

[We are frequently called on for information in regard to the condition of Miss de Cleyre; and feel sure that her few words, though not written for publication, will be read with interest by many friends. She has never recovered her health since she was shot more than two years ago. (It will be recalled that she refused to be a complaining witness against her half-crazed assassin.) I trust she will not be offended by my adding her account of her physical condition, for she has many warm friends among the readers of LUCIFER: "Since a year ago last January I have been on a see-saw between life and death, and without a cent save for my friends since last August. The disease is a horrible thing I never even heard of before I got it; it is called 'tinnitis aurium,' and comes from catarrh. It is the incessant pumping of an engine in my head; in reality the sound of the carotid artery. I have been in hospital after hospital, and to specialists and professors, but so far there is no cure and I think it is incurable. I wish I could die, for I cannot move about ex-

cept like a snail. I cannot work or think. I have tried the regulars and the irregulars; fresh air and sunshine, eggs and milk, and yet it's all no good. So much for me." If any of Miss de Cleyre's friends, desiring to write to her, will address their letters in care of this office, the letters will be forwarded to her.—L. H.]

Henry Bool, Ithaca, N. Y.—I have been waiting to hear something drop before doing or saying anything in your case. You know, in a general way, my heartfelt sympathy is yours, and to affirm this fact too often would eventually make it appear like a vain repetition. When the fact became known to me of LUCIFER being again held up and for so flimsy and futile a reason, I felt and feel if I could damn those responsible for this despicable action to all eternity, I should be more than justified in doing so. Words to me are inadequate to prove my disgust and detestation of these Bourbons of officialdom. If I could only feel like Christ when he said, "Father, forgive them, for they know not what they do," it would be different, but, on the contrary, I feel and know in my innermost thinkery that the officials are after such as you for the set purpose of stifling inquiry and education all along the line of the most needed enlightenment of all.

I admire you more than ever and will take off my hat to you now, and to your memory should my days be longer in the land than yours. The only thing I can do I have done—that is, I have sent \$50 to Dr. Foote, of the Free Speech League; and I trust every man Jack of a liberal or woman may do all possible to help you in this hour of need. In helping you in this hour the cause of progress is doubly helped.

W. W. M., New Haven, Conn.—I am very glad to be able to send you one subscription, and very sorry that I am not able to send you a hundred. I will inclose in this a letter which I have written to a friend, one of six that I have taken time to write to that number of friends, hoping to secure a few subscriptions thereby and to arouse sympathy and interest and possibly to help to set some action in operation against the postal inquisition. I am waiting now for the six copies of No. 1044 for which I wrote you a few days ago. I consider No. 1044 a particularly good number to send out to persons who are strangers to the paper, to call their attention to it, and to awaken their thought as to what is being done by the postal censors in the way of suppressing free thought and free speech.

[Here follows the letter to which reference is made:]

"I enclose herewith a copy of a paper and entreat that you read it and give it careful consideration. It seems to me that if you take the slightest notice of the paper your curiosity (not to say interest) will be so aroused that you will wish to give it a more earnest perusal. I believe the objects and principles of the publication will appeal to you, as it must and should to every sensible, thoughtful, freedom-loving individual; but lest its objects might be misconstrued by a hasty, thoughtless inspection, I beg to offer a few words of introduction and explanation: The publication is nearing its quarter-century of life and usefulness (much needed usefulness), but notwithstanding this fact it experiences a most severe struggle for existence—owing to the bigotry, hypocrisy, ignorance, intolerance, superstition and stupidity of the human race—and it needs men of thought, of sense, of judgment, of education, of influence, of power, to sustain and defend it. For this reason I am appealing to this class of men among my acquaintances and friends, and this is my apology (if apology be needed) for sending you this letter, accompanied by the paper. I have been a subscriber to the paper for nearly twenty years, and can conscientiously and earnestly recommend it as being highly moral, honorable, upright, just, fair and square, and withal a fearless publication; and this last has been the cause of all its trouble. I can truthfully assert that my character has been improved by following its teachings. Furthermore I have a personal acquaintance with its editor, having visited at his home in Chicago several times, and have always been treated with the utmost cordiality, respect and consideration. The editor is most gentlemanly in his personal conduct and deportment and private life, and I never heard him utter an indecent word, either in joke, innuendo, story, conversation, or in any other manner, notwithstanding the ridiculously untrue accusation of the postal authorities concerning the obscenity of the publication. Now, I most respectfully request you to read carefully the sample I send you, and if in accord with your principles and ideas, and



if you desire in your heart to retain to the American people the constitutional right of free speech and free press, I hope you will assist the cause to the extent of giving your subscription to the paper, either directly or through me, as you prefer. If the principle does not accord with your opinion, of course neither the editor nor I would wish to force upon your time and attention anything that might be objectionable. If I hear nothing from you I shall take it for granted you do not enthuse in the matter sufficiently to induce you to wish to assist. Hoping you will pardon me this intrusion, whether my suggestion prove agreeable or not, I beg leave to sign myself most respectfully and cordially your friend.

Margaret McL., Brooklyn, N. Y.—So once more the enemies of Freedom have made up their minds to try to crush you and your efforts, but no matter how it turns out their efforts will be futile. If it were not for the suffering and inconvenience caused you I would say it were well to have them thus stir up things once in a while and so bring our cause before some who otherwise might never hear of it. My heart's best wishes are with you in this fight. We may differ as to methods, but in the battle for what is or ought to be our unquestionable right we must stand or fall together.

For the past two years my life has been an awful struggle. Many times even dry bread was a luxury. But this has been the experience of many of us—It is an old, old story and why repeat it? I have just secured a position which promises to be permanent as long as I can stand it. The work is very hard and heavy, and the hours very long (7:30 a. m. to 6 p. m., one-half hour for lunch), and the pay correspondingly short—\$7 a week. Short pay seems to be the concomitant of long hours and hard work. I can now as never before realize and understand the position taken by so many who at heart sympathize with our fight for Freedom, but on account of their job will not dare come out openly. It is damnable, but it is so; the pity of it! Now, dear friend, it is little I can do, but that little I will do from now till I can do better or you need it no more. I will send you 50 cents weekly.

I would suggest that in asking for new subscribers you make it plainly understood that a subscriber sending a new name must be sure that such person wishes to have the paper. I claim the right, and take it, to read what I please (if I can get it, which I did not in the case of LUCIFER No. 1042), but I and others must not forget that this includes the other fellow's right to not read what does not please him.

Now, dear friend, this letter is already too long, but there is one thing more I wish to say. It is to me not a bit strange that you and others in your line of thought are being persecuted; the wonder would be were it the other way. You see, in teaching the right relation of the sexes you are striking at one of the greatest property rights of men (not mankind), and they naturally are not going to sit idly by and do nothing to protect this great prize. Sexology is truly the basic ology for only through understanding and obeying its natural laws can we produce the right kind of human beings; we may and do have many different opinions on these subjects, but only by a frank and free discussion of them can we arrive at what is right and best; so, long life to free discussion. I enclose \$1.00 for a subscription renewal for myself and will hereafter send you the 50 cents a week.

[While we appreciate the interest in LUCIFER and in its work which prompts the generous offer of our friend, we do not feel it would be right to accept such sacrifice. But so long as LUCIFER merits such enthusiastic devotion it will live, despite all the attempts on its life by the would-be suppressors.—L. H.]

Some good people in Sweden desired to have his (Linnaeus) system of botany suppressed, because it was based upon the discovery of the sexes of the plants, and was therefore calculated to inflame the minds of youth.—Lecky's "Rationalism in Europe," Ch. IV. (foot-note).

Whoever with earnest soul  
Strives for some end from this low world afar,  
Still upward travels though he miss the goal,  
And strays—but toward a star. —Bulwer.

A red or blue cross means, your subscription has expired, and you are respectfully requested to renew, or at least to let us know whether you wish the paper continued to your address.

Our readers everywhere are kindly requested to send us names of persons who might be interested in Lucifer's work if they could see a sample copy.

1045

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